

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842

REGISTERED AS A NEWSPAPER

No. 5490

SATURDAY, OCTOBER 4, 1947

Price Twopence

WEEK BY WEEK

From Pakistan

THE APPEAL from Pakistan to the Commonwealth for advice and help in ending attacks upon refugee trains and convoy trains in India is ominous. It would seem to indicate some weakness and need on the part of Pakistan. If this is so, then any kind of settlement is a long way off in India. The collapse of Pakistan would not lead by any means immediately to a united India. The appeal has put Britain and the Commonwealth in a delicate position. The last thing that the Commonwealth governments can want is to intervene on either side in India, least of all to offer any suggestion of intervening on behalf of Pakistan. Most friends of India look forward to a united India; that object could not be helped now by any one-sided intervention.

A number of people will be startled by Mr. Gandhi's sudden desertion of pacifism. The gloss he offered later upon what may very well have been an impulsive statement did not by any means clear up the matter. The pacifist under all circumstances cannot sanction or even accept war. For the first time in his long life Mr. Gandhi's pacifism has really been put to the test of harsh circumstances, where his emotions are really engaged in situations of life and death. It has always been one of the weaknesses of pacifism that no one could be really sure as to how it would stand up to the strain of real horror, the kind of horror that the Nazis knew how to practise, and the kind that is now desolating parts of India. If pacifism cannot accept and master such situations as these, then as a defence of civilisation it is lost. It was one thing for Mr. Gandhi to be a pacifist under the British Government; it seems to be another thing to hold the faith in face of senseless and hideous massacre.

More Murders

The judicial murders of political opponents continue in Eastern and Central Europe, and the protestations of Britain and America are ignored. It is probable that these executions are doing more to heighten the tension between West and East than any other acts. They are terribly and grimly symbolic of two standards of political conduct. The men who sanction and perhaps order these executions are the men who must meet the representatives of the West in continuous and general conference if any world order is to be established. It is safe to say that no such meeting in any real sense is possible between men of such different standards of conduct. It must be the object and the hope of anyone who has any concern for the future, to end the tension between the East and the West; it can only be ended when there is some approximation of conduct between the two civilisations. The West looks upon these executions as murder of the worst sort, murder done under law but not sanctioned by law. Before the era of bloodshed that began in 1914 one political execution in Spain shocked the whole public opinion of Europe. It gives the measure of how far political morality has sunk that these executions can take place now with impunity. Not with impunity, for Europe, before it can recover itself, has to lift itself out of this moral morass, and that is not going to be an easy task.

On Divorce

It may seem a far cry from what is happening in Central

and Eastern Europe to some mild words of the Archbishop of York, but the cry in the total sum of things may not be so far. Last week in gentle words Dr. Garbett affirmed the Church's teaching upon divorce, namely, that no partner in a divorce suit, "guilty" or "not guilty", could expect to be re-married according to the Church's marriage service. Dr. Garbett pointed out that one out of every five marriages taking place now could expect to end in divorce. He rightly said that this involved a great deal of human misery. His remedy—or rather the Church's remedy—was to prohibit re-marriage.

Broken marriages involve misery, and often tragedy for those concerned, but if this is to be the criterion (and for many it would be one of the essential criteria), the misery would be no less, and perhaps a great deal more if people were forced to go on living together when they have lost all compatibility. But there is another criterion also. Morally sensitive people can sometimes only enter into the most intimate relationships when those relationships are of a tender or loving character. They may lose that character; when they do it is usually a tragedy for two people. The tragedy is not ended by refusing to acknowledge its existence.

It is safe to say that the Church's standard is rejected by some of the best moral life in Christendom. That represents a cleft in Christian civilisation, none the less portentous because it is not easily recognised.

The Statesmen of Democracy

Mr. Sylvester's book on the "Real Lloyd George" will cause many reflections. Like many memoirs it is as significant for its unconscious revelations as for those consciously made. No man can hope perhaps to be a hero to his secretary, although Mr. Sylvester suggests that Mr. Lloyd George very nearly approached this. But hero or no hero, what a strange fantastic picture is presented. An autocrat easily flying into a temper, a vain man looking for congratulations from his family after most of his parliamentary speeches, a statesman who took himself very, very seriously, and expected other people to take him seriously also—and they did. The picture no doubt is not a full one; most of the greatness must be left out, but it is at least a partial picture of a man in the habit of wielding great power.

It presents a problem. Mr. Lloyd George rose to very great power from obscure beginnings, and the rise obviously carried certain complexes with it. In this country the complexes were civilised and subdued by environment, elsewhere they cannot so easily be. Countries in the future are going to be governed by such men, men not born to power and indifferent and secure in it, but men who have fought their way to it and who bring the spiritual scars of their fight with them. Democracy—in the sense of the mass of people—will rise or fall in the scale of civilisation by the type of man it produces to govern it. It has produced Hitler and Mussolini in this generation. What of other rulers scattered at present throughout Europe?

In our age we are passing from one type of civilisation to another. Much has been accomplished of benefit and promise to the human race, but how insecure it all is.

INTERPRETATIONS OF LIFE

By Hubert G. Woodford, B.A.

IV.—MAETERLINCK'S "THE BLUE BIRD"

A RECENT critic of the works of Maeterlinck says that the chief difficulty in appreciating his writings is that he is so seldom precise. The same, I suppose, might be said of Dante, Milton, Tolstoy, Goethe and all the great writers who work with a large canvas. The very greatness and universality of the themes with which they deal make impossible the precision which is here demanded. Maeterlinck's subjects are the Soul, Birth and Death, Life and Eternity, Love and Pain. In mystic glimpses and swift unveilings, he seeks to show us their eternal significance and beauty. Through all his work there gleams the kind of beauty which we know in rare moments of high communion, when the things of earth fade into insignificance, and great presences bend from the heavens and enwrap us in their shining mantles.

The story of "The Blue Bird" is the story of the human quest for happiness. Undoubtedly, this is what all the world is seeking. But a very slight knowledge of life convinces us that half the world is on the wrong scent in its pursuit of happiness. Maeterlinck clearly shows in his play that there is no such thing as finding true happiness by searching for it directly. It must come, if it come at all, indirectly, or by the service, the love and the happiness we give to others. True happiness is always a by-product.

The children, Tytyl and Mytyl, are seeking for the Blue Bird of Happiness, and the Fairy has equipped them with the necessary magic for the search. Light is to be their guiding spirit; Light who has placed herself entirely on man's side; Light which will penetrate the night of ignorance and unveil the great secrets to man. They shall travel back into the Past through the Land of Memory, and forward into the Future, where the children of Tomorrow are waiting to be born. They are always on the point of discovering the Blue Bird, but it eludes them. In the palaces of the Human Joys and Happinesses they feel sure that the Bird must dwell, but they find that whilst the Joys are generally very good, "there are some of them that are more dangerous and treacherous than the greatest Miseries". Here in the Palace of Happiness are the Luxuries—the Luxury of Being Rich, the Luxury of Being a Landowner, the Luxury of Satisfied Vanity, the Luxury of Knowing Nothing, the Luxury of Understanding Nothing, the Luxury of Doing Nothing. When the children ask these if they know of the Blue Bird of Happiness, they seem quite unable to conceive a bird that is not good to eat. This utilitarian type is well-known in modern society, as also the people who "occupy themselves incessantly in doing nothing . . . 'We never have a moment's rest . . . We have to eat, we have to drink, we have to sleep. It's most engrossing'".

Then come the Children of Happiness—the Happiness of Being Well, the Happiness of Pure Air, the Happiness of the Blue Sky, the Happiness of Sunny Hours, the Happiness of Spring, the Happiness of Rain, the Happiness of Innocent Thoughts, and the Happiness of the Winter Fire. Following these come the Great Joys—the Joy of Being Just, the Joy of Being Good, the Joy of Thinking, the Joy of Seeing what is Beautiful, and the Great Joy of Loving. And yet they do not possess the Blue Bird, and the children notice that when they say "Farewell", there are tears in all their eyes. When they find themselves in the Kingdom of the Future, among the children waiting to be born, Tytyl and Mytyl have hopes that here the Blue Bird may be found. The mission of all these Children-Yet-To-Be is to bring happiness to earth. They are the artists, the inventors, the thinkers, the reformers. This one is to discover the fire that will warm the earth when the sun is paler than now; this other is to wipe out oppression from the earth. As they leave the Kingdom of the Future, Light whispers to the children that she has at last found the Blue Bird.

Now the children stand beside the door of their own home, and Light is bidding them farewell. Her task is done. "I have nothing more to do here; the year is over and the Fairy is coming to ask you for the Blue Bird." "But I haven't got the Blue Bird!" says Tytyl. "The one of the Land of Memory turned quite black, the one of the Future turned quite pink, the Night's are dead, and I could not catch the one in

the forest. . . . Is it my fault if they change colour, or die, or escape?"

Tytyl and Mytyl are no sooner restored to their parents than a neighbour whose little girl is ill calls and asks if she might have Tytyl's turtle-dove. Nothing less than this bird will pacify her. Tytyl looks at the cage and is astonished to find that his turtle-dove has become the Blue Bird. "It is the Blue Bird we are looking for. . . . We went so far and he was here all the time!" The sight of the Bird works wonders upon the neighbour's little girl, who is soon well and literally dancing with delight. Holding the Blue Bird in her hands she asks Tytyl how she is to feed him, and as Tytyl is telling her, the Blue Bird flies away.

The meaning of this beautiful story is the very simple one—so simple that it seems generally to have been overlooked—that Happiness, although sought in the Past, or in the Present, or in the Future, can best be found at Home among the things familiar and commonplace, or in some act of service rendered to the needy. The final flight of the Blue Bird implies that Happiness can be captured and held only for a moment. It is in the quest rather than in the possession that Joy is found.

Maeterlinck is here dealing with one of the great eternal laws of our human life. We miss Happiness when we pursue it for its own sake and for the fleeting pleasure it may give us. We lose the Blue Bird the moment we grasp it. For he that saveth his life shall lose it; but he that loseth his life, the same shall find it.

EVOLUTION AND RELIGION

A SUMMARY IN METRICAL PROSE

By H. Frankland Taylor

II.

Accepting belief in God: what is His nature?

Has He evolved together with His universe?

In these short lines we can but note how man's beliefs have progressed

From the tribal deity at war with other gods

To the loving Father of us all, the Eternal Spirit of the universe, the Divine Presence.

Often it is said that God is omnipotent:

The mighty universe, the beauty and the goodness in it, led men to formulate this word:

But then the eternal paradox arises on which the faith of many breaks—

How can a God who made and loves mankind, the God of goodness, justice, truth and beauty, who is omnipotent, Allow such cruelty and useless suffering as we see around?

Our studies of the thousand million years of evolutionary history have shown the manner in which God has worked,

And suggest that God is not omnipotent in the sense implied by this most arbitrary word which men have coined,

But must work in an evolutionary manner like a sculptor or a builder, always with expenditure of time and energy,

And not without many setbacks.

Man cannot be perfected by decree, but like a youth must work out his own salvation, with such guidance as his Father may think best to give him.

Since man's advent the evolutionary tempo, once staged in aeons, has increased at an ever-increasing rate;

The Divine Spirit has been increasingly infused into mankind without destroying the freedom so necessary for development;

More and more has man become a partner in the evolutionary project.

Man's inspirations from outside, his reasonings and experiments, have given him ever-increasing powers to build or wreck—

Powers which in recent years have grown in frightening manner, and at times have come near wrecking our youthful civilisation,

For much of the primitive still remains in man, and though much of it is good,

Part we have outgrown and part has become diseased or has degenerated into cruelty or self-indulgence;

Progress in things spiritual has not kept pace with increasing material powers.

Christ, surely the Divine personified, was sent we believe to guide and help us,

And if we can learn His lesson—

To have understanding and affection for all men, seeking out the spark divine amid the primitive roughness,

Trying to increase the happiness of those around us and working not for self and family alone, but for the general welfare and that world-wide family of which we all are members—

Then we may share with others and with God in the great project,

This building out of chaos an ideal world or Kingdom of God on earth.

Each one has a part to play, a niche to fill, and may share in the great adventure,

And evolution once just God's, now God's and man's, may yet stay its course.

When will it end?

Why should it ever end; why should there not arise men and women as far beyond our greatest as we are beyond the worms and reptiles?

From speculations such as these the chaos of our time will bring us back to earth,

The aftermath of world-wide war has yet to be surmounted;

Amid the chaos, though, there shines out much new good,

which gives us heart to set our course

Toward that land of our imagination, that Kingdom of God on earth, and in the spirit

We think we can discern dimly outlined on the horizon of the future.

THE END

A CASUAL READER'S IMPRESSIONS OF THE NEW TESTAMENT

By J. K. Montgomery

IN THE Recorder's Court in Dublin many years ago the New Testament on which witnesses took the oath disappeared. After a long search, during which the Recorder became more and more annoyed, Mr. Seymour Bushe noticed that Mr. Timothy Healy had picked up the book and was absorbed in reading it. "I think, sir," he said to the Recorder, "Mr. Healy is the culprit." Hearing his name, Mr. Healy looked up and handed back the book. "You see, sir," said Mr. Bushe to the Recorder, "Mr. Healy was very much interested; he took it to be a new publication!"

I was reminded of this incident when I read Dr. Jacks's recommendation that before reading his translation of Loisy's great work or any other book on the New Testament we should read the New Testament itself, and I wondered what impression would be formed of the New Testament by anyone to whom it really was new and who had no previous knowledge of its contents.

I have followed Dr. Jacks's advice and have read the New Testament straight through from cover to cover and though it was not entirely new to me my impressions may possibly be of interest.

Frankly, the impressions I have formed are rather confused; I do not see any clear thread running through the whole book. I do not get the impression that it is all about the second coming of Christ, as Dr. Jacks asserts. (Note that I am speaking only of impressions formed in a rapid and superficial reading, not of what a close study of the New Testament would reveal.) The expected second coming of Christ is indeed mentioned in the Gospels, but it is not stressed or given prominence. In the Acts and the earlier Epistles it is barely touched on, nor is it by any means obvious to a casual reader that the words in Romans x, 9, quoted by Dr. Jacks, have any reference to the second coming. It is only when we come to the Epistles to the Thessalonians that we find the expectation of the second coming strongly emphasised. As to the Revelation, it no doubt reveals the expectation of the second coming, and the author presumably imagined that he had been inspired to write it, but that anyone, even in that uncritical age, could have accepted it as an authentic revelation of what was shortly to come to pass is beyond my comprehension. It is a powerful work of the imagination, with many beautiful passages, but no more a revelation than Dante's "Inferno".

But the question comes to one's mind: Why did the early Christians expect the second coming of Christ? Who first

put forward the idea? Was it Jesus himself? If he told his disciples that he would come again in glory, what are we to think of him? The question is disturbing.

What does seem to me the dominating theme in the New Testament is the belief in the resurrection of Jesus and the deductions made therefrom that he was the Son of God—whatever that may mean—and that those who believed in him—this phrase also is ambiguous—should rise from the dead and have eternal life. One may doubt whether the resurrection ever occurred or question the validity of the deductions made from it, but it seems to be beyond question that the early disciples firmly believed that it took place, and we are left with the baffling question: what events occurred to make the disciples believe that Jesus actually rose from the dead? One cannot help feeling that something must have happened which cannot be lightly dismissed, even if it were only a "spiritualistic" manifestation.

Only the careful student of the New Testament, as Dr. Jacks points out, can realise how much of it relates to current controversies, but one thing is obvious enough even to the casual reader and that is the extent to which St. Paul and others drew upon the Old Testament for arguments to promote belief in Christ. Now to me and, I imagine, to many Unitarians, Old Testament prophecies, covenants and alleged utterances of the Almighty carry no weight whatever. Hence much of the New Testament seems to me completely irrelevant.

The real value of the New Testament does not lie in its theology, but in its insistence upon righteousness. This is as strong in the Epistles as in the Gospels and is impressive even to the casual reader.

I am afraid that I regard a great part of the Gospels and of the Acts as mere fairy tales, quite unworthy of belief, and though I keep an open mind about miracles of healing, I entirely reject such miracles as the feeding of the four thousand and of the five thousand. Nor can I accept any story in which angels are said to appear. Are there such beings as angels? I am very sceptical on that point.

Lastly, in reading the Gospels straight through, one after the other, I am impressed by the difference between the character of Jesus as portrayed in one Gospel and his character as portrayed in another. Jesus, as portrayed by Luke, is lovable; as portrayed in the earlier chapters of the Gospel of John he certainly is not.

Let me repeat that these are impressions formed by a casual reading, not by a careful study, of the New Testament.

GERMAN UNITARIANS

A LETTER FROM GERMANY

SIR—I THINK your readers might be interested to hear something of my first contact with German Unitarians here in Frankfurt-on-Main.

Through a newspaper, *The Frankfurter Rundschau*, I learnt of the continued existence of a *Freireligiöse Gemeinde*, originally founded in 1845, and it did not take me long to trace the minister-in-charge. He turned out to be Pfarrer Clemens Taesler, living at 17 Eckenheimer Landstrasse, Frankfurt. A very pleasant visit followed and I feel sure that the following brief notes about this "lost" Unitarian church will be of interest to members of Unitarian churches at home.

The Hitler persecution of organised churches did not forget to devote its unwanted attention to the small Unitarian church also. Church activities were hindered or proscribed, and, in particular, all youth work had to be abandoned. According to Minister Taesler several other Unitarian churches in places such as Hambourg, Wiesbaden and elsewhere, were eventually put out of action altogether, and in general, Unitarian worship became in real earnest a matter for the individual alone.

In 1943 Pfarrer Taesler published a small pamphlet entitled *The Spirit of a Free Christian Whitsun!* Certain phrases which underlined the individual's right and necessity to pursue with Goethe the path of the True, the Good and the Beautiful, and to love his fellow men notwithstanding fanaticism, race hatred and war, brought down the wrath of the Gestapo upon his head. The pamphlets were seized, and one can well imagine the sort of warning which was issued. Some few copies, however, were hidden by his daughter, and one of these is enclosed with this letter.

Like many other Unitarian ministers in England, Pfarrer Taesler had to overcome the difficulties resulting from the bombing-out and complete destruction of his church. Very few churches in Frankfurt seem, indeed, to have escaped unscathed, and to date only the Cathedral appears to be well under way for repair. At present the congregation meet—some 250 to 300 strong!—in a large hall lent by the U.S. Army—in the Logensaal, 17 Finkenhofstrasse, Frankfurt. This hall, though now the main hall of an American Army Officers' Club, has the approximate shape and appearance of a rather austere Unitarian chapel, and the service in no way suffers from its surroundings.

I attended the 10 o'clock morning service last Sunday, and was surprised at first to see hardly a vacant chair some five minutes or so before the service began. It seems in fact that the congregation would normally be even greater but for the absence of any kind of public transport on Sundays.

The service consisted of Bible readings, sermon, and solemn music rendered by a 'cello and piano. There appeared to be a complete lack of prayer books and no doubt this was due to the destruction of the church and to the present extreme shortage of paper and printing materials. An extremely robust sermon followed. It took as its theme the need to bring an end to the pessimism and self-denigration which the orthodox churches now sought to fasten on the German Christians and which could only lead to hopeless despair. A strong appeal at the end of the sermon called upon Unitarians to seek for God in their innermost selves and to take their message of hope to the millions of despairing souls in Germany.

As the first English Unitarian since the war to meet our German Unitarian friends I took the liberty of conveying to them the best wishes and hearty encouragement of Unitarians in England. It appears that an American Unitarian pastor has already visited Pfarrer Taesler and he has also had letters from the American Unitarian Church dignitaries. He would be more than delighted to get into touch with our own General Assembly as his last personal contact was way back in 1926 or 7 with Dr. Drummond. I showed him a recent INQUIRER (in which was an article about Frankfurt) and it would be not a little thing for him if a regular supply of INQUIRERS could be sent over. I told him a good deal—in-my-none-too-certain German—about things Unitarian in England. If Unitarians at home wish to get in touch with him they may do so in English, as he understands it better than he speaks it, and in any case, an interpreter can always be found.

In conclusion, I find it of interest to know that Pfarrer Taesler has performed the Unitarian marriage ceremony for two American Army Unitarians who married German Unitarians in the small room which he has been able to hold for such necessary church uses.

I would be glad to help myself in any way which might further assist the English and German Unitarian communities to come—after long and weary years—once more into communication and friendship with one another.—Yours,

FRANCIS R. EVANS

NEWS FROM PRAGUE

HAVING recently returned from a holiday in Prague, I thought that INQUIRER readers might like to hear something more of the Unitarian Children's Home, which I visited. It is housed in a charming country mansion about one hour's bus-ride from Prague, in pleasant wooded surroundings. The staff includes a Director and his wife, with a kindergarten expert, and a housekeeping expert, who is Miss Ruth Cusack from England. They are assisted by three young girls, and at present there are about 30 children. It could take more but is at present undergoing a transition from care of war orphans, who have mostly been adopted, to ordinary orphans.

It was a most interesting Home to visit and Miss Cusack made me very welcome. I was very struck with the high standard of materials used in the furnishings and equipment. The dining-room in particular was a pleasure to behold. The children seem to have everything they need, though, of course, new supplies of soap and toys are always welcome. U.N.R.R.A. and American Unitarians have been most generous.

The children looked well and happy, and there is a lovely garden for them to play in. I don't think that the dis-

possessed German aristocrat whose home it was could complain that the house was not being put to the best use possible.

I attended a week-day meeting of the Prague Unitarian congregation and was impressed to find such a well-attended gathering, containing about equal numbers of men and women. I received a very kind welcome from Dr. Haspel who was just rushing off to the Conference in Switzerland. It was good to see some of the "American Unitarian Youth" with these words boldly sewn across their working clothes. They were en route for some Youth Service in connection with the Festival of Youth.

On another occasion I went to a service of the Czechoslovak Church in the main square of Prague and found to my surprise a woman preaching and conducting the Communion Service, in what might be the Czech equivalent of St. Martin's in the Fields. It was a magnificent baroque church from which the usual gilt trappings had been removed—in the chancel there was a modern altar in alabaster—very simple and adorned with flowers and a symbolic candlestick. In such a fine setting it was a pity that the congregational hymn-singing seemed so much less effective than ours in England.

These impressions are just a few of many from a country which seemed very much alive and certainly is going about its daily work with determination and hope.

DOROTHY LLOYD.

"LOOKING ROUND"

Mostly at Unitarian Affairs

THE INQUIRER has recently been informed of the death of a Danish lady well known to the older generation of Unitarians. Miss Westenholz died in Denmark in May of this year. She was one of the founders of the Unitarian church in Copenhagen. Since the war one or two of her letters, written to a friend in this country, have appeared in this paper. They were marked by a robust and unusual spiritual insight. The same friend is turning over more letters to see if there are any others that would be of interest to THE INQUIRER.

On September 18, 1947, an interesting function took place at Claridge's Hotel, when Lt.-Gen. Sir John Brown, Chairman of the Council of Voluntary War Work, presided over a dinner given to Sir Frank Willis, General Secretary of the Y.M.C.A., and various representatives of organisations concerned with welfare work during the war.

Sir Philip Colfox and Mr. Herbert Gimson were present as representing Hibbert Houses, whose work was especially mentioned in a brochure distributed at the dinner, recording the various activities of the Council of Voluntary War Work.

After dinner the Prime Minister proposed a toast to the Council, to which Sir Frank Willis responded. The Prime Minister referred to the great value of the work done by the various welfare organisations, and thanked all those who had been engaged in this most important work. They particularly stressed the fact that the need for their work was as great as ever, and in some respects even greater, owing to the youthfulness of most members of the Fighting Forces now serving abroad.

As recently stated in THE INQUIRER, it is intended that Hibbert Houses shall continue to function so long as the organisation enjoys the necessary financial support of the Unitarian and Free Christian public. The Hon. Treasurer is Mr. Herbert Gimson, 46 Ladbroke Square, London, W.11.

I hear from the Rev. George Parkinson, the minister of the Doncaster church, that the congregation there are holding this winter again a series of "Celebrity Lectures". Well-known people lecture in the church hall. Similar lectures were given last year and proved a great success. Although they were costly they paid their way.

Correspondents still send us most difficult copy. Every item of news printed in THE INQUIRER must be edited. It is difficult to edit it if it is closely written or typed in single-spaced lines. All copy should be written with ample room for additions or corrections. It is a rule of the office also not to write up local reports from newspaper cuttings. Correspondents with knowledge of what has taken place can do this much better on the spot.

"INQUIRER."

CORRESPONDENCE

SYMBOLS

SIR.—In his stimulating discussion of "Art and Religion", appearing in your issue of September 27, Mr. Micklewright makes one or two practical suggestions for introducing symbols of beauty into our places of worship. May I ask whether you are willing to invite your readers to add to these, perhaps one each week, if you can afford the space. If this were carried out there should be quite a reasonable number in course of time which might be brought together in a leaflet and distributed. May I, though uninvited, make a beginning.

My mind turns to that beautiful little poem of Edward Carpenter's, beginning "Do not recklessly spill the waters of your mind" (*Towards Democracy*, page 373). I should like to see that poem suitably and plainly framed and hung on any blank wall. I should like the words to be clearly written in carbon ink in one of the beautiful modern hands derived from medieval scripts. The initial might be illuminated so as to add colour. If it should be possible to hang above it a picture by some discerning artist, I should like to see portrayed the scene and spiritual symbols of the poem—the mountains, the antelope, the lion, and the Spirit of Love gazing from above on the pool. Having this before one, one would not lack a fitting prelude to the five minutes of silent worship which should be a part of every divine service.—Yours,

Bridgewater.

T. Bruce Dilks.

[If other readers will be as brief as our correspondent we will consider suggestions.—Ed.]

THE U.Y.P.L.

SIR.—In your issue of September 20 the Rev. J. Keir Murren asks for a fuller explanation of why the International Religious Fellowship, at its conference at Arcegno, Switzerland, decided not to affiliate to the Ecumenical Youth Movement. The issue of whether or not the I.R.F. should affiliate was never raised at Arcegno. We did, however, discuss what attitude we should take to the Ecumenical Youth Movement and whether or not the conference could recommend the member-organisations to affiliate. We received reports from Danish, Dutch and Swiss members who had attended the Oslo Conference of Christian Youth. Following discussion of these reports we decided to make no recommendation to member-organisations. American Unitarian Youth for their part had applied to attend Oslo but had been refused.

Now as far as the Unitarian Young People's League is concerned we are still affiliated to the Youth Department of the British Council of Churches and we were invited to send one member as part of the British delegation to Oslo. The cost of sending this delegate was £60, as the travelling expenses of delegates from all countries was to be pooled. This expense was simply beyond the financial resources of the Y.P.L., neither were we over enthusiastic at being represented at a conference whose theological basis, expressed in the theme "Jesus Christ is Lord", we did not accept.—Yours,

Swinton.

Franklyn Johnson,

General Secretary,

Unitarian Young People's League.

"THE LIBERTY OF HISTORY"

SIR.—The Rev. M. C. Ratter in his recent contribution to your newspaper makes the following enigmatical statement:—"How I passed out of Pacifism into the Liberty of History is another tale."

I wonder if Mr. Ratter could be persuaded to tell your readers what he means by the "Liberty of History"?

And does he think that they would be totally uninterested in the telling of that "other" tale? I suggest that until it be told, the account of his spiritual pilgrimage is incomplete.

For there are still some folk who are by no means convinced that they were altogether wrong in bearing witness to their pacifist inclinations. Maybe, therefore, Mr. Ratter might be induced to go out of his way to introduce such folk to this "Liberty of History" and thus help them one step further along their pilgrimage.—Yours,

Bath.

H. David Wiard.

THE BERNE CONFERENCE

SIR.—I am sorry some other attender has not commented on the Report of E.G.L. with regard to the "intellectual" side of the Berne Conference, which should not be widely accepted as expressing the general feeling of delegates and observers. It is both curt and discourteous from the absence of any reference to the strenuous work of the Secretariat in amply providing translations of summaries of the German and French lectures among others, for the sake of English members who have not found occasion or taken the trouble to learn any but their own language.

Practically all the Continental delegates could understand and speak German, French and English, as can large numbers of the ordinary Swiss population. Most of the Papers were able and illuminating, some an intellectual treat to listen to. That they ought to have been round one subject is, in the case of such a Conference, at least debatable and probably wrong; that they did not divulge "the meaning of life", to ministers who are supposed to be preaching it every Sunday, nor disclose all mysteries and all knowledge vital to people generally is irrelevant, besides being a criticism that comes ill from one who edits a religious Journal appearing 52 times every year; that one lecturer took up 45 minutes of the 50 allotted for discussion may be challenged on a point of fact. The impression one gets from E.G.L.'s strictures is that a Conference must be a

failure which is not planned to suit his personal ideas and wants. While surely anyone who thinks he can attend a Church or State Conference or Assembly without any waste of time must be an innocent abroad. E.G.L. hopes the authorities may have learnt the needed lessons; it would be more helpful if he would state just what the lessons are and how to implement them at Prague next year. Perhaps he would oblige by suggesting, or prescribing, the one Subject, the order of procedure, and the official language, so as to preclude all disappointment and all waste of time, for all the delegates, each with his own pet notions, preferences and prejudices.—Yours,

Oxford.

R. Nicol Cross.

[If Principal Nicol Cross will forgo his heavy sarcasm and needless innuendo and turn to the report again he will discover that the kind of conference he evidently regards as desirable was described as a "success" by E. G. L. at Berne. But he will also discover that E. G. L. (and he spoke also for others) thought such a "success" a failure. Why? It is doubtful whether the writer of the above letter could appreciate the shock and shame felt by some of the delegates that in the present agony of Europe, Liberal Christianity had nothing more purposive to offer in conference than detached and unattached lectures with an audience to listen to them. If the alternatives to that are not known to Principal Cross then nothing written here would enlighten him.

There was one grave omission in the report, that was to express appreciation of the work of the Dutch Secretariat. That appreciation although not mentioned was deeply felt.—Ed.]

"A LITTLE WINE FOR THE STOMACH'S SAKE"

SIR.—The late Professor James Moffat leaves these words out of the text of his translation of the Bible on the ground that they are either a marginal gloss or misplaced.—Yours,

Balleymoney.

Felix Holt.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 13s. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7554. Editorial: EUS. 2912

NEWS REVIEW

INDUCTIONS

Bootle.—In the presence of a large and representative congregation, the Rev. E. Basil Short, B.Sc., was on Saturday, September 20, inducted as minister of Bootle Free Church, thus succeeding his Uncle (the late Rev. Walter Short) and his father (the late Rev. Fisher Short) in the pastorate of that church. The Rev. J. Keir Murren conducted the devotional proceedings, and the Rev. L. A. Garrard, in giving the charge to the minister, said that ministers did like to leave a good impression. They did not want to say: "Here is what I believe: take it or leave it". With the greatest care in the world it was almost impossible for ministers not to use language, familiar enough to them, but technical jargon to their lay hearers. They needed to be careful in accommodating themselves to the receptiveness of their congregations. The Christianity they preached could be Christianity in its simplest and most intelligible form. They could never, without ultimate betrayal, try to copy authoritarian churches in relieving men of the burden they must carry themselves.

As chairman of the congregation, Mrs. Askew gave the right hand of fellowship to Mr. Short, and Mr. Spencer greeted him on behalf of the Liverpool District Missionary Association, of which Mr. Spencer is president.

In the course of his "charge" to the congregation, the Rev. Sidney Spencer said it had been stated that the Church was the company of those who had received the Spirit of Christ, and were committed to His cause. Was there anything else so great in the world to which any man could be committed? Today the great mass of the people passed with indifference the doors of the Church. Many of those professing Christianity were indifferent, and lacking in any vital enthusiasm for the cause. They who were members of that congregation were men and women called to share the freedom wherewith Christ had made them free, not simply to criticise, or dissent from, the teaching of orthodox religion, but for the purpose of laying hold of the life, and spirit, and faith of Christ Himself.

Croydon.—The Induction of Rev. A. B. Downing, M.A., to the ministry of the Croydon Church took place on Saturday, September 20, the service being conducted by Mr. Downing's immediate predecessor, Rev. Roger Thomas, the charge to the congregation being given by Rev. Alfred Hall, and the charge to the minister by Rev. Principal R. V. Holt. There was a good congregation. Owing to the destruction of the church hall the congregation adjourned to a local restaurant where tea was provided, the cost being met by subscription. Welcome to Mr. Downing was afterwards extended by the chairman of the congregation, Rev. Magnus Ratter and Rev. Principal Holt.

Malden.—The Induction of Rev. Alun Williams, B.A., took place on Saturday, September 13. The retiring minister, Rev. Will Hayes, conducted the service. The charge to the congregation was given by Principal R. V. Holt. He pointed out the three fundamental factors for the congregation to remember, the need of all men for religion, the necessity of churches to religion, and of ministers to

churches. He laid stress on the importance of friendship in a church. Rev. Sidney Spencer, minister of Hope Street Church, Liverpool, in his charge to the minister, referred to his personal friendship with Rev. Alun Williams. He portrayed the part of a minister as a servant and as a source of spiritual inspiration.

Rev. Alun Williams replying to the invitation to become minister of the church given by Miss Monica F. Mitchell said that he regarded the cause of Free Religion in this southern English town in the light of an adventure and he hoped the congregation would be fellow-travellers with him. Man needed to-day a living realistic religion, a religion which embraced all life and experience.

Poole.—The Harvest Thanksgiving Service was held on Sunday, September 21, and a large congregation assembled on this occasion which also coincided with the final service as minister at Poole of the Rev. Dr. J. Cyril Flower.

On Wednesday, September 24, a Social Gathering was arranged for members and friends at the Poole Girls' Club and a gathering of between 50 and 60 attended to participate during the evening in a presentation to Dr. Flower as a mark of appreciation of his excellent work at Poole, and of the esteem in which Dr. and Mrs. Flower are held. The gift took the form of an all-mains radio set and cheque and was made by Alderman H. S. Carter, O.B.E. (Chairman of the Church Committee).

The Rev. F. Munford, of Belfast has accepted the invitation of the Poole congregation to the pulpit and commences his ministry on Sunday, October 5.

Northumberland and Durham Unitarian Christian Association.—The Anniversary Services of the N. and D.U.C.A. were held on Sunday, September 14, and the following day in the Newcastle Church. Rev. Herbert Barnes took the morning service and Rev. Lawrence Redfern, M.A., B.D., preached in the evening. In the morning Mr. Redfern visited Sunderland and dedicated their new organ and at the end of the service Mr. Fred Sutcliffe gave a short recital. In the evening Mr. Barnes took the service at Stockton. There were very good congregations at all these services, that at Sunderland is worthy of comment. The event had brought several old adherents and attracted a number of strangers and a group came from the South Shields Church. The meetings on Monday began with the annual meeting of the District Women's League. Mrs. Nightingale, National President, conducted the devotional service and gave an inspiring address. All the Leagues were well represented at the meeting. Mrs. Nightingale had conducted the evening service at Middlesbrough the previous day. The annual business meeting of the N. and D. followed the League meeting when reports and financial statement were presented. In the evening a public meeting was held, presided over by Rev. H. Barnes. Rev. L. Redfern gave an address on "Our Churches and the Religious Crisis". He spoke of the necessity for patient continuance and of keeping a steadfast mind. Reference was made to Mr. P. M. Oliver's broadcast and to the gospel of the infinite worth of every human soul. We should never be ashamed of the gospel we preach. We have a reasonable faith but we needed to recapture a glow to get the necessary power our faith requires.

Cefn-Coed.—In conjunction with the forthcoming Bi-centenary Meetings an impressive ceremony took place on Sunday, August 17, when a marble tablet was unveiled to the memory of "Sion Llewellyn", the founder of the cause. "Sion" was born at "Cwmcapel", Cefn-Coed, in November, 1691, and was one of the leading members of the old Dissenting church at "Cwmglo", now in ruins. Due to disagreement on the questions of faith he, together with Rev. Richard Rees, left "Cwmglo" and established the cause at Cefn-Coed in 1747.

The unveiling was presided over by Mr. Lewis Edwards, who said that the ceremony was not merely of an historical significance, but a challenge. "Sion" had set an example which we should follow with solemn reverence and faithful dedication.

Mr. Tom Lewis, J.P., author of the *History of the Cause*, now in print, gave a brief and interesting biographical sketch of Sion Llewellyn's career, and referred to him as a Bard—prophet of a Free Religion. The unveiling ceremony was performed by Mrs. J. R. Evans, a descendant on the maternal side of the old founder. In her address she said that he was a man of high courage and deep religious convictions, and he and his followers had chosen to build a church where free men could worship unfettered, and hear the Bible expounded in their native language.

Mrs. Evans was supported by Mrs. Lewis Edwards, a direct descendant of Sion Llewellyn. She felt a great joy at being linked with an ancestor to whose loyalty and profound faith generations of worshippers at the Old Meeting House owed so much. The dedication was performed by the minister, Rev. J. Marles Thomas.

North-East Lancs. District Women's League.—The Quarterly Meeting was held at Newchurch on Saturday, August 23. The Service was conducted by Mrs. Lawrence Redfern, who based her address on the hymn, "Take from our souls the strain and stress, and let our ordered lives confess the beauty of thy peace". The newly-formed District League Choir took their places in the choir stalls.

Mrs. Sokell presided over the business meeting. Interesting reports were given by members who attended the Oxford Conference. There were 80 members present representing seven branches.

Astley.—The chapel was reopened on Sunday, August 24, after having been closed for five weeks through extensive interior repairs being executed. New woodwork where dry-rot was found to be present, and the replastering of the walls with damp-proof cement have made the chapel far more beautiful to look upon and more

conducive to worship. An army of voluntary workers was needed after the plasterers had completed their task, and this was found among the men and women of the congregation. A congregational social was held on the day prior to the reopening which resulted in over £18 being given to the chapel treasurer towards the repairs.

Bolton: Halliwell Road.—To raise funds for new Sunday School hymnals, a special service was held on August 24, at which the scholars presented an excellent demonstration entitled *Signs*. A large congregation greatly enjoyed their interpretation of *This Road is Dangerous, Wet Paint, You May Telephone From Here*, etc. The service was conducted by Mrs. Hodgson, and large cards had been tastefully prepared by Miss L. Haslam, bearing the familiar "signs".

Liverpool: The Domestic Mission.—On Sunday, August 31, old friends of the Rev. J. C. Ballantyne, minister here from 1918-1935, gathered in the Junior School Room and listened as a group to the Broadcast Service. We did more than listen for we sang hymns and responses as if the service were our own. It was a most happy and successful experiment. Before the broadcast there was an hour of fellowship and music, and two of Mr. Ballantyne's own hymns were sung.

Tavistock.—Pending the appointment of a resident minister in succession to Mrs. E. W. Martin the services at the Abbey Chapel, Tavistock, the oldest building in the world devoted to the principles of Unitarianism, are being conducted by visiting ministers and laymen. Addressing the congregation there at a recent service, Mr. E. A. Roberts, of Oreston, said that a world statesman and social prophet had described the present age as the era of the Common Man, but just as he was said to be coming into his own the Common Man seemed to have turned his back upon the truth that sought to make him free and had spurned the gospel of liberty. It would indeed be tragic if they were to believe that the Common Man would continue to be eternally bound by the soul-destroying shackles of spiritual and economic materialism and drift farther and still farther away from the ideals proclaimed in almost empty churches and chapels.

Warrington.—During the summer an enthusiastic "working party" has been putting in much time and labour on improving the chapel garden, but they were hampered through not having an adequate supply of tools. One said, "Why not have a Garden Party in the chapel garden?" As a result a Garden Party was held at the chapel on August 23, when the sum of £17 was raised towards "Garden Funds". Mr. and Mrs. George Shaw, two faithful members of the choir and congregation, acted as Host and Hostess, and His Worship the Mayor of Warrington, Councillor J. Morris and the Mayoress paid an unofficial visit during the afternoon.

LOUISA GAYLARD

At the age of 88, and after a long illness, Louisa Gaylard, the wife of the Rev. Thomas Gaylard, "Clevedon View", Churchill, Somerset, has passed to her rest. Her selfless devotion to, and her splendid work at the Lewin's Mead Domestic Mission Church, of which her husband was minister for many years, will long be remembered. The Gaylard home was always open to the young, the needy and the lonely. At the mission, Mrs. Gaylard was not only a Sunday School teacher but an ardent worker for "The School for Mothers". One who had every reason to be influenced by her hospitality and generosity said of her "She was the kindest lady I have ever met". Mrs. Gaylard was related to "Shapcott Wensley" (Mr. Bunce) who wrote the words of "Olivet to Calvary" and many of whose hymns appear in our Sunday School Hymn Book.

She leaves a husband and daughter to mourn her loss. Cremation took place at Amos Vale, Bristol, the Rev. Coram Davies officiating.

CALENDAR

SUNDAY, OCTOBER 5th

- ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
 ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
 ABERYSTWYTH, New St. Meeting House, 11, Supply.
 ACCINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UNWORTH.
 AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
 ALTRINCHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE.
 ANSBILL, (See Lytham St. Anne's.)
 ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
 BATH, Trim St. Chapel, Unitarian, 6.30, Rev. H. D. WILSON.
 BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
 BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. R. W. WILDE.
 BENESS GREEN (nr. Seacrofts), Unitarian Ch., 11, Rev. KAREL VIT of Czechoslovakia.
 BILLINGSHURST, Free Chr. Ch., South St., 11.15, Mr. T. WILKINS.
 BIRKENHEAD, Un. Ch., Bensonburgh Rd., 6.30, Rev. ROSAMOND BAKER.
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
 BIRMINGHAM, Mosley, Unitarian Church, Yardley Wood Rd., 11, Rev. MAGNUS RATTEN, 6.30, Mr. E. T. FRANK.
 BIRMINGHAM, Waverley Rd. Church and Heart St. Mission, Small Heath, 11.15 and 6, Harvest Service, Mr. W. T. WILKINS.
 BLACKBURN, Unitarian Ch., St. Andrew St., 6.30, Supply.
 BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
 BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
 BOLTON, Bank St., 10.30 and 6.30, Supply.
 BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, Mr. IRVIN HODGSON.
 BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. J. B. TONKIN.
 BOSTON (Lincoln), Spina Lane Unitarian Ch., 6.30, Rev. CHAS. SHAWSON.

BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
 BRADFORD, Broadway Av., Family Service, 2.45.
 BRIDGWATER, Christ Ch., Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
 BRIDPORT, Unitarian Church, 11 and 6.30, Rev. RANDALL JONES.
 BRIGHTON, Christ Ch., Un., New Rd., 11 and 6.30, Rev. F. M. RYDE.
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. C. DAVIES.
 BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. H. EASTON.
 BURNLEY, Unitarian Ch., Trafalgar St., 2.30 and 6, Mr. J. R. LAWSON.
 BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
 BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. HAROLD GORE.
 BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11, Rev. STEWART CARTER.
 CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PUTIN.
 CARLISLE, Un. Ch., Lorne St., 2.30, Junior Ch., 6.30, Rev. W. J. CARTER.
 CHATHAM, Unitarian Ch., Hamond Hill, 6.30, Mr. C. H. COLE.
 CHELTENHAM, Bayshill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
 CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
 CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
 CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
 CORK, Prince's St., 11.30 and (occ.) 7, Rt. Rev. W. A. WEATHERALL.
 COSLEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Supply.
 COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Supply.
 CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
 CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
 CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. A. B. DOWNING.
 DEAN ROW, 10.45, STYL, 6, Rev. E. E. WRIGLEY.
 DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
 DITCHLING, Old Meeting House, 10.45, Mr. REECE WALKER.
 DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. R. PHILIPSON.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
 DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Ch., Castle Terrace, 11 and 6.30, Rev. W. TAVENER.
 EVESHAM, Ost St. Chapel, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.
 EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. W. R. CLARK-LEWIS.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
 GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. ALEXANDER REID.
 GLASGOW, St. Vincent St., Unitarian Ch., 11, Rev. ALEXANDER REID.
 GLOSSOP, Fizzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GLOUCESTER, Burton St. Ch., 6.30, Rev. B. L. GOLLAND.
 GODALMING, Meadow Chapel, 6.30, Rev. G. MAHEL BEAMES.
 GUILDFORD, Ward Street Church, 11.15, Rev. ARTHUR PEACOCK.
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
 HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. G. DAVIES.
 HINDLEY, Presbyterian Ch., off Market St., 10.45, Miss ANNE WOOD, 3 and 6.30, Rev. D. P. STEWART.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORSHAM, Worthing Rd., 11 and 6.30, Rev. J. MARTIN HALL.
 HORSWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
 HULL, Park St. Church (Unitarian), 6.30, Rev. G. W. PARKINSON.
 HUNSLY, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
 ILMINGHAM, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
 IPSWICH, Unitarian Ch., Friars St., 11 and 6.30, Dr. S. J. KENNETT.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITTAKER.
 KNUXTON, Brook St. Chapel, 11, Rev. STANLEY MOSSOP, 6.30, Mr. JOHN DICKINSON.
 LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. LAWRENCE REIDFERN.
 LEICESTER, Narborough Rd., 6.30, Rev. E. G. GREEN.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. S. HURS.
 LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
 LETCHWORTH, Vassanta Hall, Gernon Walk, 11, Miss E. M. PRACEY.
 LEWIS, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Ch., 6.30, Dr. ALFRED HALL.
 LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. I. A. GARRARD.
 LIVERPOOL, Bottle Free Church, 6.30, Rev. E. BARR SHOOT.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MERRIN.
 LIVERPOOL, Garraoch Chapel, 10.45, Rev. D. P. STEWART, 6.30, —.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LACHIE TONELAND.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. S. SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHREVE PRICE.
 LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
 LONDON, Blackfriars Mission and Standard St. Ch., 6, Rev. A. J. LONG.
 LONDON, Brixton, Services at 5 Killester Av., S.W.2, 6.30, Rev. E. G. LEE.
 LONDON, Essex Ch., Notting Hill Gate, 11, 3.30, and 6.30, Harvest Festival, Rev. JOHN BALLANTYNE.
 LONDON, Forest Gate, Upton Lane, 6.15, Church Anniversary, Mr. J. REECE WALKER.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHENS SPENK.
 LONDON, Hackney, New Gower Pit Ch., Chatham Place, 6.30, Rev. W. H. CORNELL.
 LONDON, Hampstead, Roslyn Hill, 11 and 6.30, Rev. G. E. HALL.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
 LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. JOHN HARTING.

LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
 LONDON, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
 LONDON, Lewisham, Unitarian Church, High St., 11, —.
 LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. T. L. JONES.
 LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Newington Green, Unitarian Ch., 6.30, Rev. KAREL VIT.
 LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
 LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
 LONDON, Stratford, Unitarian Ch., 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Ch., 1 Grosvenor Place, 11, —.
 LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. WALTER LONG.
 6.30, Rev. A. PEACOCK, Harvest Service.
 LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. Oct. 5th, Rev. F. D. JONES.
 LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. F. HANKINSON.
 LONDON, Woolwich, Service temporarily suspended.
 LYTHAM ST. ANNES (ANSDALL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
 MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LISMER SHORT.
 MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. ALUN WILLIAMS.
 MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
 MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
 MANCHESTER, Failsforth, Dob Lane Chapel, 10.45 and 6.30, Supply.
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
 MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Supply.
 MANCHESTER, Mill St. Free Ch., Bradford, 3, Mr. R. S. SALT.
 MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply.
 MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. W. MACMULLEN.
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. CHEETHAM.
 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
 MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. E. PHILLIPS.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
 MESSINGBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MORECAMBE, see Lancaster.
 MORETONHAMSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
 MOSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.
 NANTWICH, Old Chapel, 6, Rev. GRACE MEWHORT.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place 11 and 6.30, Rev. H. BARNES.
 NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Mr. A. W. CHEETHAM.
 NEWPORT, L.O.W., Unitarian Church, High St., 11 and 6.30, Rev. G. R. BUCKLEY.
 NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
 NORTHAMPTON, Kedzington Rd. Church, 11 and 6.30, Rev. A. E. MOORE.
 NORWICH, Octagon Ch., 11, Rev. LEONARD MASON.
 NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. GORDON BOLAM.
 OLDHAM, Lord St. Ch., 10.45, Rev. JOHN EVANS, 6.30, Mr. R. SALT.
 OXFORD, Manchester College Chapel, —.
 PADERHAM, Netherth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. JONES.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
 PLYMOUTH, Unitarian Centre, Houndcombe Rd., 11 and 6.30, Rev. E. H. KESLEY.
 POOLE, Unitarian Church, Hill St., 6.30, Dr. J. C. FLOWER.
 PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, —.
 PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. W. HAWORTH.
 RAWTHENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. W. MILLAR.
 RINGWOOD, Hants., The Meeting House, 1st and 3rd Sundays, 11, Dr. J. C. FLOWER. Other Sundays, 6.30.
 ROCKHILL, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.
 ROTTERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. C. BARTLEY.
 SALT, Ashdon Rd., 11, Supply.
 SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KESSELL.
 SHEFFIELD, Unity Ch., Crookmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
 SHEFFIELD, Falswood Old Chapel, 11, Rev. P. N. TIDMILL.
 SHEFFIELD (ARMSCLIFF), 6.30, Mr. T. H. MOORE.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Princ. R. V. HOLT, Harvest Festival.
 SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
 SHROUTH, Old Meeting, High St., 11 and 6.30, Rev. L. CHANDLER.
 SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. J. ROBINSON, Harvest Festival.
 SOUTHERN-ON-SEA, Dursley Rd., 11, Children's Church, 6.30, Miss M. GRIFFITHS, Harvest Festival.
 SOUTHPORT, Parkland Ch., 11 and 6.30, Rev. E. H. MOORE.
 STALYBRIDGE, Unitarian Ch., Canal St., 10.30, Mr. HENLEY STEVENSON, 6.30, Miss M. W. THORNTON.
 STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. J. KELLY.
 STOCKS-ON-THE, Wellington St., 6.30, Rev. A. J. MARTIN.
 STOCKPORT, Presbyterian (Unitarian) Chapel, 11 and 6.30, —.
 SWANSEA, Unitarian Church, High St., 6.30, Rev. BARR VIOY, 11, Free Christian Meeting House, Penarth, Rev. BARR VIOY.
 SWINDON, Swindon Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

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BIRTH

SHANKS.—On September 22, at Colwyn Bay, to Wendy, wife of Milburn F. Shanks, a daughter (Philippa Jane). (Great granddaughter of the late Rev. W. R. Shanks, of Manchester and Leeds.)

TAVERTON, Mary St. Church, 11 and 6.15.
TAVERTON, The Abbey Chapel, 6.30, Supply.
TEXTEREN, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.

TOWNSEND, Unitarian Church, 10.45 and 6, Rev. MATTHEW JOHNSON.
TONGAT, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Congreg. Unitarian Church, 3 and 6, Rev. A. F. O. THOMAS.

WILLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR W. HILL.

WIMBORNE, Caino St., 10.30 and 6.30, Rev. I. L. TORLAND.

WIMBORNE, High St. Ch., 6.30, Rev. GORDON COOPER.

WEST KNUT, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVENPORT.

WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KIMMELL.

WOLVERHAMPTON, All Souls' Church, 6.30, Supply.

WOOLMILL SPA, Mill Lane, 2.30, Rev. CHAS. STANFORD.

YORK, St. Salvator's Chapel, Mr. C. H. STILES.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., c/o Inquirer, 14 Gordon Square, London, W.C.1.

AUSTRALIA

ARMADALE, Un. Christian Ch., Wakefield St., 11 and 7, Rev. ALLAN BROWN.

MELBOURNE, Un. Ch., Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOUTCHER and Rev. V. JAMES. Monthly at 4 p.m.

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CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. ARTHUR CAMERON.

TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. JENNINGS.

VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Fourth Avenue West, 11, —.

NEW ZEALAND

AUCKLAND, Unitarian Ch., Ponsonby Rd., 11 and 7, Mr. K. THOMAS.

WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, 2, —.

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